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PERSECUTION
OF THE
SCOTCH CHURCH.

BY
CANADIAN LEGISLATURES.

A LETTER

TO THE

*Right Honorable the Privy Council of
England,*

BY THE AUTHOR OF PRESBYTERIAN TRADE-UNION,
OR
THE PLOT TO ROB THE KIRK OF SCOTLAND IN CANADA.

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*To the Right Honourable the Members of Her
Majesty's Privy Council in England.*

MY LORDS:

If the persecution now raised, under the Mowat Act, against the Church of Scotland in Canada were raised against Christians in Turkey, Persia, or any other Mahommedan or heathen Country, half the world would hear of it, and public opinion, Courts and Cabinets employed to put it down. We of the Church of Scotland are the only religious body in Her Majesty's wide Dominions who are persecuted on account of our religion. Roman Catholics, Episcopalians, Methodists, Baptists, Independents, Quakers, Moravians, Mahommedans, Jews, Hindoos, and Idolators of every belief are permitted to worship the Supreme Being according to the dictates of conscience—the Church of Scotland alone is placed under ban and proscription, her people driven from their own Churches, their lawful trustees and ministers debarred, under the heaviest penalties, from using said Churches; these Churches transferred to aliens, and her property to the value of millions confiscated to the use of those who have no more right to it than they have to the palaces of the

Grand Lhama—and all this not under a foreign flag or in a heathen land, but in a professedly Christian Province of the British Empire! The Legislatures of this British Dominion, no fewer than seven, have done their utmost to overthrow and annihilate the Church of Scotland, and scatter her to the winds, care being taken to strip her first of every vestige of her property. The war-whoop raised against the Kirk has sounded from Ontario to Nova Scotia's shore, and been re-echoed back by her treacherous sons from the Atlantic to these shores of Lake Huron. Foes to their country cry "Havoc!" and let slip the dogs of prey, and the base hounds—wolves of the forest that have thrown off the sheep's skin—now rend the fold which gave them shelter, while the flock scattered to the woods and wilds, and stripped of every comfort, are treated as the offscouring of all things, having no rights which the law is bound to respect!

Never has a more unjust and heartless persecution been inaugurated than that now raised against our Kirk in Canada—never before did such "Leagued Oppression" compass the destruction of a church as when, backed by such traitors, the whole power of seven Legislatures was exerted to crush our church—before every tribunal in Canada did her traitor-sons drag, as a malefactor, the innocent Church of Scotland, to receive her death blow shouting to the rabble, "Persecute and take her, only let us share in the spoils!" What is the *secret* of this movement? Conspiracy? an ill-disguised plot with a party in power (Grits) to lead into rebellion a preliminary to which must be the destruction of British institutions and British national feeling? For this were British troops removed out of the country to the dismay of British subjects, and the way cleared for the advance of the enemy; and year by year new encroachments made on our liberties till the late creation of a Supreme Court debarring an appeal to the Privy Council in England has struck a fatal blow at our rights as British subjects, and opened our eyes to the danger which surrounds us? Whatever the movement points to, evidently there is to be an attack on our institutions, and first of all the loyal Church of Scotland, which stands in their way, must be swept aside. How stealthily this has been attempted by our foes I need not describe—how, instead of designating their Acts by their proper names, "Acts for the Destruction of, and the Confiscation of, the Property of the Church of Scotland," they accomplished the same end by rushing their Destruction Bills through the Legislature (before the people knew their contents!) under the deceptive name of "Union Acts!"—how, as the nefarious deed was perpetrated, our treacherous brethren, as Judas kissed the Saviour, took us by the hand to quiet our fears and whispered "You'll still be the Church of Scotland!"—how the moment the fatal

Bills passed (without even being read !) they raised a shout of triumph and cried, "you're sold ! you're sold !" Yes, indeed, sold into captivity ! as Joseph was sold by his brethren so the good Kirk was sold into the hands of her spoilers by her own sons ! Now bound in captive chains she lies desolate—her lamentations heard all along the dark banks of the St. Lawrence, where, like captive Israel, we may now hang our harps on the willows and weep for our beloved Zion !

Alas ! for the beauty of Israel ! how is the mighty fallen ! how doth the city sit solitary that was full of people ! *all her friends have dealt treacherously with her, they are become her enemies !* How is the gold become dim ! How beautiful was our beloved Zion ! but yesterday she was the joy and envy of the whole land ! so flourishing and prosperous, her people so happy and contented, each "sitting under his vine and fig tree." What a blessing she has been to Canada for generations, and how manifold her claims to her regard ! How many good people have I met in this country who told me they were indebted for all their spiritual blessings to the good Scotch ministers who long ago had christened them, given them Bibles, and preached to them Jesus. How many a "wilderness and solitary place" was made glad by the Scotch ministers who scattered around the blessings of religion and knowledge—now all is changed. Our Holy Place is desolated—Edomites and Babylonians—unhallowed union—have laid her in ruins ! Of nearly two hundred Churches in which the Gospel was preached in all its purity to the people of Canada, all but a few have been seized by a new sect, the propagators of unsound doctrine.

Our calamities are indeed indescribable. Exactly as I foresaw from the commencement of the Union plot, so have events turned out. Ever since the obnoxious Acts came into force we have heard of nothing over Canada but the seizing and sacking of Scotch Churches, the smashing of doors and locks, and the occupancy of the sacred edifices by gangs of ruffians and licensed freebooters who even on the blessed Sabbath took possession of the same by brute force, while too frequently the rightful owners, who, out of their hard won earnings, and often amid great hardships and privations to themselves and families, reared the sacred buildings in the early settlement of the Colony, were driven out of them by those who never paid a cent towards their erection ! What are the persecuted Church of Scotland people to do ? The old settlers cannot begin anew, with the vigor of other days, to build new churches. They haven't the means to do so ; and even if they did the oppressive Acts empowering a Unionist, or rather communist rabble, to seize at any future time any Scotch Churches, would soon deprive them of these also. Driven from their own Churches some are now worshipping in

wooden barns and log houses, some in public halls, and some under the shelter of the forest, many now going nowhere, and others despairing of obtaining justice in Canada, preparing to leave for a country where they can worship God in freedom.

The entire property of the Church of Scotland, real and personal, to the value of millions was, on the 15th of June, 1875, confiscated to the use of a new and hostile sect, her temporalities parted among strangers, her churches, manses, and lands, and her very Colleges held by the same, and even her Widows and Orphans deprived and robbed of their rightful funds by the same locust army of Unionists. Funds, donations and grants, property of every description, from Imperial gifts down to the last dollar of the hard workingmen's collections, every green leaf, is devoured by the Union legion of grasshoppers ! The horse leaches still cry "give, give !"—and there is no satisfying their voracious maw. But the Confiscation Acts affect not us merely, but the whole community. The public now see that there is no security for property in Canada, for they who could twist the small term in the Confederation Act giving power to *legislate on property* into the terrible meaning of *wholesale confiscation of it*, can interpret any other word in it as it pleases them, and confiscate property of every kind and tyrannize over people's consciences too, and *Britain will never hear of it !* But not only is the Church of Scotland robbed and plundered, she is insulted at the same time. In case her congregations remain true to her they must undergo the humiliation of *voting* on the subject, her sworn foes being empowered to vote along with them ! And unless they submit to this horrible degradation of voting on the vital question of their *very existence* they are, in six months, (according to the Mowat Government) not only stripped of every vestige of property, but also themselves regarded as Unionists in the eye of the law ! Atrocious degradation ! Why the Mowat Government had quite as much right on the said 15th of June to confiscate our property to the use of Catholics, Episcopalians, or Mahommedans, or Mormons, and enact that all the ministers of the Church of Scotland would henceforth be included in one or other of these sects unless by some humiliating process of voting they declared themselves *out of* such sects ! Yes ! the time-honored Church of Scotland is insulted by her people being even asked to vote whether they will be true to her or not ! All her members are insulted by such a proposal. It is the same thing as if the children of a beloved mother were tempted to leave her—as if they were asked whether they would be dutiful or undutiful to her—whether they would retain their *own mother*, or take a *strange woman* ! What must be the coarse brutal feelings of those who could pass such Acts and those who approve them, I know not, and pray God I may

never know. "My soul come not thou into their Assembly." When the insulting clause met my eye exposing the venerable Church of Scotland, with all her blood-bought privileges to the hap-hazard of a vote, my blood boiled with indignation, and my advice was for her members to take no notice of the Act whatever since it was an unconstitutional interference of the civil power with the Church of Christ, and an edict of persecution. To vote on the question of *retaining or abandoning* a religion more sacred to us than all the things of this world—of proving *false or standing true* to principles for which our fathers bled and died, and which our Holy Religion has taught us from infancy to regard as dearer than life itself, I considered an insult and outrage to our feelings of love and veneration for our beloved Mother Church.

It was, indeed, a fiery trial; yet not to lose their Churches, and have old and young deprived of the benefits of a public ministry in connection with the Church of Scotland, many congregations, in terms of the tyrannical Acts, submitted to the revolting measure of voting *whether they would be true to their Kirk or betray her!* How the hearts of our brave countrymen heaved with indignant sorrow at being reduced to this degrading step; and how the heart of Scotland will heave with indignant wrath when she hears of it, I need not describe. And how did our Church stand the fiery ordeal? In her long and glorious history she has passed through many trials, but this was the most degrading! It will be scarcely credited out of Canada that *one* of a majority of her opponents, though obtained by bribery, could decide the fate of her property—to obtain which every species of corruption, false oaths, falsehood, and violence was employed by the Unionists, under whose threats many unthinking people were driven like cattle into the Union, part believing they would still be the Church of Scotland and part they would be the Free Church! To secure the vote on their side, and prevent it on ours, every disgraceful low trick was practiced by the Union men. When the vote went in their favor *it was all right*, when in ours *it was all wrong!* and lawsuits immediately entered against us! Everything we did was objected to. If female communicants' votes were taken, *it was pronounced illegal*—if only male votes, *it was the same thing!* In short, the Unionists boasted they were backed by the Legislatures, and whatever they did, however wrong, would be declared by the Law Courts to be right, and that whatever we did, though perfectly fair, would be pronounced illegal, for the *party in power* (Grits) were determined to destroy the Church of Scotland, and exterminate British national feeling in Canada.

Time does not permit me to dwell on all the cases of oppression endured by our Church over the length and breadth of Canada, and the

heart burnings and hardships of our people driven out of their own Churches, and plundered of their Funds, and having no place for the assembling of themselves together—Scotch Church services, prayer meetings, and Sabbath Schools are all broken up, the aged men almost brought to the grave with sorrow at losing the Kirk, and the young children asking when the Sabbath Schools of their beloved Kirk would be opened again! Sighing and lamentation are heard over the whole land at the desolation of our beloved Zion. In some cases the Union sect, ere it was *one month old*, acted the tyrant and oppressor towards the *venerable Church of Scotland*.* Witness the cases of Montreal, Lachine, Beechbridge, Glengarry, Beauharnois, Glengarry, Dundee, Lancaster, Lochiel, Williamstown, Williamsburg, Osnabrock, Perth, Ottawa, Hawkesbury, Scarboro, West King, Thorah, Hamilton, Galt, Milton, Binbrook, Ancaster, Woodstock, Westminster, London, Richwood, Paisley, Bayfield, and many other places where there were a majority for the Church of Scotland, and especially the cases of Montreal, London, Paisley, and others where there were overwhelming majorities for her, and in such cases as Lachine, Beechbridge, Lancaster, Milton, where they were unanimous for her—still in all these cases, the Union Presbyteries did their utmost to deprive the Kirk of what even the wretched Acts allowed her—either breaking up the Scotch meetings by brute force,† or straining every quibble of law to nullify their vote. Thus, even when our Churches submitted to vote and had the vote in their favor, they were often doomed to disappointment—the law being a mockery, it came to the same thing, as if they had disregarded it altogether.

London and Bayfield are, perhaps, the most glaring instances of the oppression under which our Church now groans. In the former the Scotch Church, by an overwhelming majority decided three times to remain true to the Kirk of Scotland, and even by the oppressive Mowat Act was, therefore, entitled to hold its property. What follows? The persecuting Unionists raise a Chancery suit against the congregation, expensive litigations are carried on in order to ruin it, and a Chancellor's decision at last expels from their own Church the whole Scotch congregation—interdicts the trustees under penalties of forty-thousand dollars (\$40,000), or ten thousand dollars each, from using the building for behoof of said Scotch congregation, and lastly debars the Scotch minister, lawfully appointed, to preach in it, from preaching again the Gospel of Christ in said Scotch Church to the said Scottish audience under another penalty of ten thousand dollars, or fifty thousand dollars in all! Most infamous oppression! Has Bismark, the tyrant oppressor of Christians

*Case of J. C. Smith, Hamilton, persecuting the Scotch Kirk Minister.

†Case of H. Cameron, of Kippen, at Bayfield.

in Prussia, come to Canada? Has the spirit of the great German Chancellor passed into the small Canadian one? Fifty thousand dollars' penalties against inoffensive Scottish Christians for promulgating the Gospel in their own Scotch Church!!! Why, such deeds carry us back to the days of the Charleses and the bloody Judge Jefferies, of the 17th century, when the Non-Conformists of England and the Covenanters of Scotland were fined and plundered in a similar manner, and afterwards condemned to the scaffold, the gibbet, and the stake for no other reason than worshipping God according to the dictates of conscience.

Bayfield is another instance of gross injustice and oppression. Here everything was conducted in the strictest accordance with law, both ecclesiastical and civil, and even more strictly than has been the case at London. None but male communicants were allowed to vote, though the meeting was disturbed by Unionist intruders who demanded the contrary.* The presiding magistrate declared the Church of Scotland had the majority by a lawful and fair vote—yet, the first Sabbath after, the Church was taken by the Unionists by brute force† in violation of every right and law—this outrage was sanctioned by the Huron Presbytery (Unionist), and though the Scotch Church was entitled in law to the property, that Presbytery in the most unjust and oppressive manner encouraged the defeated handful of Unionists to try the case in law. Expensive litigations have been the consequence, which though they have not a shadow of a ground of law to go upon, are yet carried on in order to ruin and impoverish the Scotch party, and ultimately drive them into Union.

But we have touched only a small point of the tyranny of the Mowat Act. It provides for the continual filling up of the Union ranks at the expense of the Kirk, and the continual pulling down of the Kirk without the possibility of restoration. It provides that in all-time coming Scotch Church people shall be in dread of its consequences, that if, by any means, fair or foul, Unionism steals into a Scotch congregation, and Union sympathisers at length outnumber the true Scotch members, they can still hand over such Scotch Church to the Union; but no such provision exists in favor of the Kirk, of allowing a Union congregation to vote itself back again to the Church of Scotland. The laws of the Medes and Babylonians cannot be altered. Over the portals of the Union temple is written, "All hope abandon ye who enter here, for none can escape!"

It is painful and sickening to dwell on the subject, and I feel no inclination to point out the objectionable character of all the clauses of the "Union Act," and others regarding the seizure of the Temporalities

*Case of J. Seiveright, of Goderich, interrupting the meeting.

†Case of H. Cameron, of Kippen, at Bayfield.

and Widows' and Orphans' Funds, and especially that respecting Queen's College, where there is a total upturning of every principle of right and justice. I leave to others the task of unravelling the mazy labyrinth of enactments by which, as with iron grasp, every vestige and shred of our dear Church's property is wrenched and wrung from her, and she is left naked and desolate. It is dreadful to see the manner in which she has been robbed and plundered. What says the first clause of the Act? *That all property, real and personal, shall henceforth belong to the new upstart sect!* Astounding robbery! gigantic theft! without a parallel even in America! Spoliation is too feeble a term to use for such wholesale plunder. As the unwary traveller is suddenly robbed by the highwayman, so she is stripped in a moment of all that valuable property, raised by the laudable exertions of her members in Scotland and Canada, and granted by the British Government in recognition of her services in America.

The injustice of such an act—which is manifestly unconstitutional and beyond the powers of the Legislatures—an Act to enable enemies to spoil her; traitors, after deserting her, to hold her property; and a rabble of a packed majority to vote her out of existence at pleasure, and plunder her in all time coming is too evident to need any comment. To alienate or transfer to others property legally deeded to, and solemnly vested in trust to the Kirk, and therefore as much her rightful possession as any other in the Dominion is that of its owner, is an outrageous violation of every principle of morality and justice, the law being universally laid down that those seceding from any body, forfeit all right to its property. The Acts, therefore, which throw into the hands of Unionists hundreds of churches, manses, and glebes, institutions, and even colleges specially secured to the Church of Scotland by Imperial Charter—and rob her of trusts, temporalities, and funds for ministers, widows, orphans, and endowments, which were all given and devised to her by the donors and legators on the distinct understanding of being applied solely for her behoof, and never alienated to another body—such acts are utterly subversive of the rights of property, and are equally disgraceful to those who ask and those who grant them. Things have come to a fearful pass in this Province when British Imperial Charters, Acts of Incorporation, and Trust-Deeds solemnly deeding said property to the Church of Scotland forever, are cast to the winds as so much waste paper by legislative tyros who had far better have minded their *rail-splitting* than slashing to pieces the venerable Church of Scotland!

"The first clause in the Act," as a writer well observes,* "lays the axe at the root of every grant, and at the intention and wish of every

*Toronto Mail, Jan. 31st, 1876.

benefactor that has bequeathed aught to benefit the Church." "It matters not how sacred the trust, how devoted to the particular Church, the sweeping clause carries them off as if they were the merest gossamer! It deprives every one who has given means for the support of religion of the right to dispose of these means as he may see meet. The intentions of the donors of all the other Funds are studiously set aside, and the conditions attaching to their gifts dealt with as cavalierly as the rights of private benefactors." As for the Church of Scotland, the scope of said Act is plainly to rob and ruin her without mercy.

Such being the acknowledged fact, what are we here presented with, but religious persecution with a vengeance! The party in power (Grits) are chargeable with inaugurating a system of persecution unheard of in a civilized country—the confiscation of the property of law-abiding citizens, staunch supporters of the Crown, Her Majesty's most loyal subjects, the members of the Established Church of Scotland—such an Act, therefore, calls for the loudest condemnation on the part of every right-minded man. It is true this persecution affects only one class of Her Majesty's subjects *as yet*, but still it should be felt by us all. Our religion, whether Protestant or Catholic, teaches us, at least, all one lesson—not to stand by and see our neighbour wrongfully oppressed. Amid the difficulties and hardships of colonial life, which we must all contend with, we at least expect to be permitted to worship God in freedom, and to be protected by Government in the profession of our various beliefs. Yet the Mowat Administration, instead of continuing that protection, has violently and without cause torn it away from, and by confiscating her possessions, thereby desolated, to the utmost of its power, one of our best denominations in Canada, the said peace-loving, loyal, and beneficent Church of Scotland. And this persecution is not confined to Ontario, but extends over the length and breadth of the whole seven Provinces of British America, under their respective Legislatures!

Under all this oppression our brave Scottish countrymen are complaining and silent, but not the less deep is their sense of injury and wrong. The heart of the Scottish people, from these borders of the Far-west to the eastmost shores of the Atlantic, is heaving with indignant sorrow—a sorrow like that which, in the days of the Covenant, first found relief when it hurled an ungrateful dynasty from the throne. And this cruel sense of injury and oppression may yet have relief in a way that will make our petty tyrants tremble—when once the blood of Highlanders and Lowlanders is fairly roused at the dastard plot to rob them of their religion and Kirk. For my part I call upon all her children—on all true Scotsmen in Canada to rise in defence of their National Kirk. I recognize the right or the power of no body, civil or ecclesiastical, to legis-

late away the privileges of my Church. Let her true sons and daughters now rally around her as in the days of yore. Think, my friends, think of the everlasting interests that are at stake. Think of the unspeakable blessings which you and your forefathers have reaped from her communion. Be faithful then to the Kirk of Scotland, which is the Kirk of Christ—"be faithful even unto death, and Christ will give you a crown of life."

Our only help is in God. We have little prospect of getting justice in Canada, but our dear Motherland will give us it. While giving all praise and glory to God, and asking Him for the blessing, we must use the means—we must apply to the kindly Motherland for safety and deliverance. Earnestly do I pray that some would carry the story of our wrongs and sufferings to the Old Land, and memorialize Imperial Britain for redress. She will listen attentively to the sighing of the captives—the groans of the Scottish Kirk in Canada. Our oppressions and sufferings must no longer be concealed in this distant outskirts of the Empire. It is right and proper that the story of our wrongs be told to Britain—it is a duty we owe to the whole Church of Scotland, both at home and abroad. To be silent in such circumstances is a crime. Public indignation, both in Canada and in Britain, must be roused on the subject. Publish it far and wide, over every parish in Scotland, that the tens of thousands of pounds they sent to promote the Scotch Church here, have, with all her other property, been confiscated to the use of her enemies—tell Scotland that her best men in Canada, her steady, industrious, persevering, moral and religious sons, who were the very pioneers of the country, and in clearing the forests bore the heat and burden of the day, and made Canada really what she is—and who, out of their hard-won earnings, and amid great privations, reared Houses of God where they expected to enjoy one blessing—making them forget their exile—that of worshipping Him with those they loved, according to the sound doctrines of their National Kirk—tell Scotland that these venerable men—whose heads are now whitened with the snows of many winters—are now ruthlessly driven from their own churches to worship God in the woods and wilds—their churches seized by adherents of a new sect, their lawful trustees and ministers interdicted, (as in the times of Clavers' persecution,) from using said churches under the heaviest penalties, and the beloved Church of the Covenanters placed under ban and proscription—tell this, I say, far and wide over the land of the brave and the free—and, I think, the ears of Britain will tingle when she hears of it!

How surprised they will be in England to hear of the persecution that has broken out beyond the seas—how startled to hear that the

whole power of seven Legislatures has been exerted to accomplish it—that ever since their Acts passed, nothing has been heard but deeds of violence and injustice, and the confiscation of property to the value of millions—that the persecution proceeds not from pagans or heathens, but from the nominally Christian Legislatures of Canada—which are no fewer than seven !—from those very bodies expected by the Queen to protect her subjects in the exercise of their religion—and that it is directed not against rebels or fanatics, but against the loyal, conservative, peace-loving and orthodox Church of Scotland—and that this atrocious robbery and infringement of the rights of British subjects, is done in the honored name of Her Majesty !

Undoubtedly Great Britain will demand an answer to the question, What is the cause of this persecution ? Are the Scotch Church people rebels, that Canadian Legislatures have confiscated their property ? Are they not, on the contrary, the most loyal of Her Majesty's subjects ? the most peaceable and industrious ? Has not that Church been for generations the greatest blessing to the colony, promoting that great evangelical work for which Canada may bless Scotland to the end of time. In a word, has not the Kirk been the best and truest friend of Canada ? true to her people, true to her government, true to her Queen ? And is this the Church, Canada's best friend, and with so many claims to her regard, that, by obnoxious Acts, her Legislatures have now devastated, raising in her stead a spurious, unsound Presbyterianism—Canada's greatest foe ! Let the case then be carried to Great Britain without delay, and we shall then see what right Provincial Legislatures—which may only be compared to petty sessions in England—have to interfere with our liberties and property, as has been done ; what right they have to confiscate that property, without even alleging a single crime against us ? What right have Legislatures to meddle with religious matters at all ? They lie entirely out of their way. Above all, what right has a small subordinate Provincial Legislature, like that of Ontario, which has scarcely power to make roads and bridges, to tamper with British Imperial Acts, and even presume to confiscate the possessions of a British Established Church, which is altogether independent of it ? What right has an upstart sect, unknown to history, the creature of Ontario's creation, to seize the property and privileges of this ancient Church ? What has the noble, historical, time-honored Church of Scotland, with its long roll of great and illustrious names, martyrs, patriots and confessors, extending over many centuries, to do with a few months' old creature of Mowat ? Astounding presumption for the spurious offshoot to serve itself heir to the great and noble ! for the son of the bondwoman to step in the place of the son of the free ! for the base deserter to ap-

appropriate the honors of the faithful soldier ! and seek to plunder him of his rightful property. " But as then, he that was born after the flesh, persecuted him that was born after the Spirit, even so it is now ! " But what saith the Scripture ? " Cast out the bondsman and her son ! " Yes, the day of retribution will come when the oppressions they have heaped on us will fall upon their own heads—when they who can now rejoice at the afflictions of our Zion will bitterly lament. The instigators of our sufferings—those treacherous Edomites who shouted to our foes, " Raze it, raze it, even to the foundation thereof,"—God will remember them ! They who rejoice to see our ministers and congregations ejected from their churches, ordinances suspended, and penalties to the amount of fifty thousand dollars hanging over their heads, will soon themselves be turned out of the Churches they have so surreptitiously usurped. Wait a little, and the command of England's Privy Council will soon decide that matter. Yes, they shall soon hear in England of our oppressions and afflictions, our ejections, spoliations and penalties. Are such things done in Canada, a professedly free Province of the Empire ? Yes ! in Canada ! " Tell it not in Gath, &c. " Yea ! tell it all the way from Ottawa to Edinburgh, and from London in Canada to great London in England. Tell it round and round the British Empire, till the blood of every Scotsman, Englishman, Irishman, and every true British subject boil with wrath at such monstrous oppression, and the loud voice of British indignation hurl it into destruction. Let it reach the ears of our good Queen Victoria that her most loyal and faithful subjects, the ministers, elders, and members of the Church of Scotland (that Church she so loves and maintains) are persecuted in such a manner by the Legislative minions of Canada, and the myrmidons under their sway, and she will very soon give them the punishment they merit. If, indeed, the Acts for the confiscation of Scotch Church property, taken in connection with the creation of a Supreme Court, specially created to deprive British subjects of their right of appeal to England when groaning under such oppressions—if these be a sample of the legislation, we must expect under the Confederation Act, then the sooner it is abolished, and that Great Britain takes the Government of the Colonies again into her own hands, so much the better.

Meanwhile we can afford to wait patiently till the day of retribution dawn—till the noble Privy Council of England (above American bribery and corruption) upsets the unrighteous confiscation Acts of Canada, and restores to us all our rights and privileges, and possessions. And when that day—not far distant—dawns, what an overturning there will be of our foes ! How speedily they will require to disgorge their ill-gotten gain,

and restore the spoils of our plundered Church, and lament their degraded position. As for our beloved Zion, endeared to our hearts more and more by reason of her persecutions and trials, there is no fear for her. Founded on the Rock of Ages, and protected by her Divine Master, the *united* efforts of her assailants—even the gates of hell cannot prevail against her. All the assaults of her enemies cannot overthrow her bulwarks of salvation and her gates of praise. All the malice of her foes cannot prevent her reappearing radiant in the splendour of her primitive glory! Yes, under God's blessing, there is yet a bright and glorious future before her in Canada, when she will shine forth "fair as the moon, clear as the sun, and terrible as an army with banners;" and her "enemies shall lick the dust."

Earnestly imploring your Lordships to interpose your power and authority to shield the Loyal Church of Scotland, and upset the oppressive Acts of our Provincial Legislatures, by which she and all her faithful members are now so persecuted in Canada.

I have the honor to be,

Yours with profound respect,

A MINISTER OF THE SCOTCH CHURCH IN CANADA.

BAYFIELD, Lake Huron, Western Canada,

April 21st, 1875.

RECEIVED
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BAYFIELD, CANADA